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FOR



THE

Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. 6.

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No. 7.

WE call special attention, in this number, to the strenuous exertions necessary for the English Government to prevent some zenana women, of India, from sacrificing themselves on the suttee. Many, even of our intelligent readers, are under the impression that suicide on the funeral pile, by burning, is altogether a thing of the past. The article from which extracts are to be found in these papers, duly testifies to the same truth which our own missionaries have affirmed, that the "dark places of the earth are full of cruelty." In contrast to this sad story, how brightly shine the instances of our own mission scholars in India and Japan, who, we believe, are treading the "strait path" which alone leads to glory and peace.

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA—Calcutta.

Extracts of Letters from MISS LATHROP.

SUBJECTS FOR PRAYER.

One of the native teachers came to me to-day looking troubled. When I inquired the cause of her distress, she told me that one

of her houses had been closed against her. There was only one child learning, but she was quite interesting. The day before, her mother had commanded her to worship her idol, and the child refused. The mother insisted on it, so the child lifted her foot and kicked over the image. The mother was angry, and attributed it to her having been taught the Christian religion, and forbade the teacher to come again unless she would cease teaching the Bible. This she could not do, so the house is closed. We can only hope they will remember the lessons they have already received.

One of my zenana women came to call on us, bringing her youngest boy with her. She told us that next year she intends taking her five boys to England, to educate them. Will you not make this family a subject of prayer? The husband is an infidel, and the wife is "almost persuaded to be a Christian." Her influence in her own family is greater than that of most of the Bengali women. If her boys would only become true Christians, they would be a power for good.

One house in which Louisa, a native teacher, visits is closed for a time. The woman said that ill-health was her reason for giving up learning. She professed great love for the Bible, and other religious stories, which she used to read with Louisa. Her copy of Bible stories, she had always to keep hidden, lest her husband should find it, and forbid her learning. He is wealthy, and has had superior advantages of education. While their house is new and very nice, it is built after the true Hindoo style, with an inner court, in which is a tank, for the exclusive use of the women, and here they go daily to bathe. From the windows of the rooms in the women's apartments, not a glimpse of any street can be obtained, and evidently he wishes to keep his wife spiritually as unenlightened, as he means her natural sight to be. Louisa has opened another house where four young women wished to learn. They are making good progress, and listen, if not with deep interest, certainly with respectful attention. Our whole zenana work is very prosperous, so far as the number to whom we can obtain access. The seed is being widely cast, and we trust there will be an abundant harvest by and by. We get now but scattered

sheaves, but even these encourage us to work with greater diligence.

[Communicated by the Philadelphia Branch.]

EFFORTS OF A BENGALI WIDOW.

Last week I went to see a school which a zenana woman has been teaching for some years. She says she is a widow, and for that reason, having nothing to do, she has been teaching the children, without pay from any one. She does not wish us to pay her now, but to come ourselves, overlook the school, and tell her what to do. If this will give us an opportunity to give religious instruction to the teacher and more than fifty pupils, we shall be truly thankful. As we make everything else subordinate to this, we do not object to have the woman continue to call the school hers, if she gives us this privilege. She says a friend of hers has a similar school, which she wishes us to oversee. These women were educated in the Bethune school, where they make great scholars, but give no religious teaching, it being now under Government. It shows remarkable energy in a Bengali woman to undertake such a work with no remuneration but the satisfaction of seeing improvement in her country-women.

I feared they might object when they found we would not come to them without the Bible, but thus far there has not been the slightest opposition. The teacher has commenced reading "Bible Stories," preparing her lesson each week for the lady who visits her. There are several widows, and some married women in the school. Among the widows, is one older and more advanced in her studies than the others. I believe she would like to omit the religious reading, but hesitates openly to say so. One day, after she had finished her other lessons, I told her she might read a chapter, and we would talk about it. She said, "But I have lost my spectacles, and cannot see without them to read a strange book." I had seen a pair lying in her window-seat when I went into the room, so I began searching for them, asking one or two of the children to assist. As soon as she saw there was to be a diligent search, she quietly drew them from under the bench upon which she sat, but without the change of countenance you might expect to see in one who had been detected in deceit. She put

them on, remarking, "They are very poor ones," and took up the book. We talked as we read, and when one chapter was finished, she wished to go on with the next. As I had no more time to spend with her, I advised her to read on by herself. Many of the pupils are able to read for themselves. We feel this to be a promising field in which to sow the good seed, as the lengthy process of teaching the rudiments has been done for us.

INTEREST IN THE BIBLE.

A year or more ago, the Bengali Bible Society gave us a number of Bibles for distribution in the zenanas. One of them was left with two sisters, who had read the Gospels and some religious books. Visiting them a short time since, I was gratified with the interest manifested in the Bible; both most solemnly declared they worshiped no idols, and were trusting alone in Jesus for salvation. The younger one said she and her husband, a student in one of the Government colleges, often read the Holy Book together. We have reason to believe the Word of God is read in many of these heathen homes.

INVITATION TO VISIT MOHAMMEDANS.

A few days ago a Mohammedan gentleman called to ask us to teach at a friend's house. I was obliged to refuse, as the place is several miles from here, and in a different direction from our field of labor. As he was leaving, he said he hoped I was not offended at his coming. I asked why I should be, and he replied that as we never had been to visit Mohammedan families, he feared we might not wish to do so. I assured him the reason we did not go was because they never asked us. Then he said he knew they had felt opposed to the ladies visiting their wives, but now they were beginning to feel differently. In some parts of India teaching has been allowed, but never in Calcutta, except in rare instances.

Extracts of Letters from MISS SEELYE.

A DISPENSARY ESTABLISHED.

We have, in connection with the Hospital, a dispensary for both women and children, which is open every morning, Sundays

excepted, and where we reach a variety of people it would otherwise be difficult to meet. European, Eurasian, Portuguese, Hindoos, Mohammedans—all come to receive medicine and advice gratis. We have little tickets printed in different languages which we give them, and which have on them a brief sketch of the way of salvation, or some appropriate texts from Scripture. As we have opportunity, we speak with them, and if they can read, give them tracts in their own language to take away with them. Sometimes Babus come with their children, and as I have an opportunity of speaking with them, much seed is thus sown, and I rejoice in the belief that some of it has already borne fruit.

THE JUGGERNATH FESTIVAL.

I was at Serampore on the last day of the great Juggernath Festival, and will describe it to you. After his bath, Juggernath has a fever, and the doctor being called, orders him, for a change, to visit his cousin. It is the taking him there, a distance of about a quarter of a mile, and the bringing him back two days after to his temple, that constitutes the two great days of this festival. People from all the surrounding villages flock to the temples at this time, men, women, and children, but especially women. At Bally, the first station we reached after leaving Calcutta, the crowd of pilgrims was so great that our train could not begin to accommodate them, and they were obliged to wait, with the assurance that there would speedily be an extra train coming for them. At the next station there were not so many waiting, but it was evidently because they were within walking distance; for all along the road we passed them, wending their way towards Serampore. When we arrived, I found myself in a dense crowd of half-naked natives, surrounded on all sides by increasing numbers, and being carried by this tide of humanity towards an underground passage that must needs be traversed before escaping from the depot, I thought it safe to turn about, and make my way to the platform, there to wait until the crowd had passed. Safe in our gharry at last, we proceeded to the house of our friends, a beautiful place on the river, and the former home of Marshman Cary and Ward. From here we started out to see the famous cars of Juggernath; they were just stopping with the smaller one, when we reached

the place. One of the ropes had broken, and the crowd was waiting until another should be brought.

A ponderous structure is this car. It is pyramidal in shape, four stories in height, and covered with the coarsest kind of painting and ornamentation. A staircase leads up through the centre to the very top, where, beneath a canopy, is placed Juggernath, with his hideous, owl-like face. To-day he has on a pair of golden bands, which some rich Babu has given him, and which at other times are taken off and placed under lock and key. In front of the car are two wooden horses, which are represented as at full speed; but having lost their tails, and being supplied with new legs, they look more ungainly than ever. On the back of one of these, when the car is in motion, a priest stands, and energetically waves a cloth to urge on the men who are pulling. As many as twenty priests were standing or sitting about on the car, receiving pice from the people, and throwing out to them sacred garlands, which were immediately put on and worn. The car is moved on twenty-four massive wheels, and they are so arranged that the mangling of a body, once caught beneath them, must be something terrible. One of these immense wheels was already split in two, with the broken piece slightly adhering. I heard an American gentleman bargaining, in the morning, for one of these rotten wheels to send to America. The city authorities have now undertaken to prevent the loss of life during the dragging of these cars, and so the magistrate and head of police, with his assistants, are obliged to be on the place the whole time. The car is not allowed to be pulled until the magistrate gives the signal that everything is in readiness, and then the policemen clear a space of several feet around the car, that no one may approach within dangerous proximity. Boards have also been placed in front of the wheels to act as a cow-catcher does upon a locomotive. Besides all this care, coolies are stationed within the car, near the wheels, and have charge of the ropes which are fastened above the axles with a slip-noose, that the moment the car stops they may be loosened, and so avoid the danger resulting from the car being unexpectedly pulled by the crowd. The wisdom of this was several times shown by the ropes being carried away while the car remained standing. Last

year, this precaution not having been taken, the magistrate, while seated, resting for a few moments upon the lower platform, when some repairs were being made, was thrown off, and severely injured by the car being suddenly pulled. When the new huge rope was brought, and everything put in readiness, the signal was given, and the car moved off quite rapidly. The roads were heavy from the rains of the morning, but it reached its destination amid much cheering and joy on the part of the natives.

Leaving the scene at once, we hastened to where the other car was standing, for only one is allowed to be pulled at a time. This is the older and larger car. It has lost its horses, and looks very tottering. On the first day of the festival, it was found that one of the immense axles was thoroughly rotten, and the city authorities would not allow this car to be drawn until this was repaired, at which the natives were much excited. That nothing might prevent its being dragged on this day, after the axle was renewed they sent to Calcutta, and paid a government servant two hundred rupees to come and examine the car, and assert that it was in a safe condition. When we reached this place in our gharry, we found large numbers already assembled; children were borne on the top of men's heads to escape being crushed. But it was a very jocose crowd, and while waiting, they amused themselves and others by throwing old baskets and shoes into the air, and anything else which they might have at hand and could spare. The excitement was so great that only three ropes were allowed to be attached to this car, and one of them breaking soon after starting, they were delayed for a time. Starting again, they ran the car into a heap of dirt that stood by the roadside, and so must needs wait until shovels could be brought and the heap levelled. Weary of remaining so long by the side of the car, we passed to the outskirts of the crowd, there to wait in our gharry, and watch from a distance. One old sickly woman was lying near us in a very helpless condition, and seemingly desirous to have the car pass over her, as it had passed over its victims and votaries in days gone by. She would not move nor answer when spoken to, but simply signified her desire to remain where she was. Fearing that she would be crushed, a kind gentleman picked her up and gently led

her to one side. Of beggars there were plenty. Two young girls dressed one as Kali and one as Dourga, came to the side of the gharry, begging for pice, or as one said in English, "I am one very poor beggar-woman." As numbers gathered around to hear us talk, I took the opportunity of preaching to them some Gospel truths; but their minds were too much excited by the events of the day to allow them to pay much heed.

After the car arrived at its destination, we passed through the bazaar, where are brought all manner of wares, for it is considered very fortunate to buy anything at this time—it brings a particular blessing to its owner. Afterwards, we saw Badha Ballara, which is another name of Krishna. This god is made of black marble, and very handsomely dressed. It is the one that formerly occupied Henry Martyn's Pagoda. One of our party told me that he visited it the other day, and was told that it was asleep, and could not be disturbed. To-day it was surrounded by its priests, who dispensed holy-water and garlands, according to the amount of pice received from the pilgrims. Many were there, some being merely content to touch their foreheads to the temple and pass on.

AN AMUSING VISIT.

A few days ago, as I was seated in my office writing, a loud knock was heard at the door, and a heavy voice in English, but with strong native accent, announced, "She has come." "Bring her," was my reply, as I hastened to finish the writing before the visitors should make their appearance. But still the pair of feet, which I could see beneath my purdah door, did not move; and again in tones louder and fuller, and with a set manner, as if the sentence had been committed to memory, came the announcement with this variation, "She has come, your patient has come." "Very well, let her come," was sufficient this time for him to understand, and to order the gharry containing his sister to enter the gates. Then, in a few moments, there was the jingling of jewelry and the patter of bare feet across the hall, and my patient, smilingly uncovering her face, entered the room. She was not alone, however. After her came her old mother, then a young Bo, and another old mother, then a boy of eight years, a little girl

of six, and another one of four, until, as I opened my eyes in amazement, I could not resist asking, "How many more?" The women laughed, and as if in response to the question, two new ones appeared at the door. The three little ones arranged themselves in a line just in front of the door, as if for inspection; so I took a good look at them. They were evidently in their best clothes, which were mostly of silk, and were heavily adorned with gold, silver, and glass ornaments. The little Bo, whom I had not seen before, was the mother of the oldest. She did not look over fifteen. After prescribing for all the sick ones, we had a little talk together, and then giving them some tracts to take home with them, after an hour's delay they took a reluctant leave. At the last moment, as they stopped to consult together about something, the older Bo, turning aside, asked quietly, "You said this one God made everything, did you not?" And with this assurance she went away.

Extracts of Letters from MRS. PAGE.

WAIFS FROM HIGHWAYS AND HEDGES.

My school, about four miles from Rajpore, is a collection of little waifs and strays. As I look upon the faces that surround me sometimes in our village schools, I realize, as I never did before, the deep necessity of our Lord's command, "Go out in the highways and hedges, and compel them to come in, that my house may be filled." Truly, these little ones have been gathered in from the highways and hedges of this world; but we hope to meet some in the kingdom of Heaven. One of them, though still learning only her letters, knows the first four pages of the Bengali Primer by heart. She will point to each word, and tell you what it is; but ask her to spell it, and she fails entirely. One of the girls said, "Oh, mem, she is wonderful; she stands near the other children all the while they are learning their lessons, and repeats every word after them; and not content with that, she has made a song of it, and she sings this to herself when she fancies no one hears her." I am trying to cultivate this little one's good memory by teaching her some hymns. She is the veriest little "Topsy" I ever saw. I should like some good Aunt Ophelia to have a sight

of her, as she comes into school—her one small book under her arm, her black, elfish locks standing up almost erect on her head at times, and at others smoothed down, and bound together with a piece of red chintz. She nods and salaams to me with a bright smile, that says to me, far better than words, “We understand each other, mem, don’t we?” Every one smiles at her, even the grave old pundit, though he does try hard to frown instead. Then there is my little G——, who had never seen a lady before, and burst out crying the first time I spoke to her. She sits at my left hand now, and just as close to me as she can. Her mother comes to the school, though she will not be persuaded to learn, and listens to the Bible lesson, “for G——’s sake,” she says. I trust that she will do so by and by for her own. “Even a little child shall lead them.” Ay, even a poor neglected child like this one.

In the same school, learning the first book, with the children, is a poor widow, whose name means *true*. She comes, begging me to hear her lesson quickly, as it is near market time, and she must go and sell some fish there. She is almost as poor as the proverbial church mouse; but she always looks so cheerful that it does me good to see her. Then there is also the best reader in the school; “But,” the children say, “of course you must expect much of her, for she is the pundit’s sister.” “How does the mem remember our names?” said one child to another as they came out of school one day?” “I suppose she *loves* us, and that is how,” answered the one addressed.

“THEY THAT SEEK SHALL FIND.”

After I had dismissed school one Monday, a poor widow followed me, asking me to give her a Dictionary of the Bible; “For,” said she, “there are many hard words and sentences in it. I want a dictionary that will explain everything to me in words as simple as you use.” Where shall I find a Bengali commentary for her? I do not believe there is such a book in that language. Poor woman! she is so anxious to learn!—feeling after the Lord, if haply she may find Him. We have often made her case a special subject for prayer, and God will assuredly answer us in His own good time.

One of my zenanas closed last week, because a bigoted old father-in-law said his sons' wives were becoming too fond of the Bible, and by-and-by they would be Christians altogether, and such a disgrace he never could bear. The husband of one of the women said to me : "Madam, we must be patient ; my father is a very old man, and the former generation is so superstitious that they are not able to understand the advantages of female education." The women have asked me to go and see them sometimes, and I do so. One of them confidently asserts that the old man will change his mind, and allow them to learn again after a time. I hope he will, for they are both so bright and interesting I grieved to give them up.

Extracts of Letters from MISS SHURR.

PEACE IN BELIEVING.

I have been teaching a very interesting woman to play on the harmonium. The first time I saw her I felt afraid she would never be able to learn, as she looks about thirty-five. I asked her if her husband wished her to learn, or if it were her own wish. "Yes," she said, "it is my own wish ; my husband never obliges me to do anything. I have lost five children, through fever and cholera, within a few years, and I want to learn to play on the harmonium to fill up my time and divert my mind." At first she used to be very despairing and listless, but is now, I hope, learning to love God. She says she thinks her children were removed by Him because she loved them too much ; but now she loves God more than her husband and remaining child. This Bo is one of those few interesting ones who ask questions on what they read and hear of the Bible. She goes even so far as to like to be shown the different countries and cities mentioned in the Bible, and to be told whether the descendants of such persons as Ishmael and Esau are still to be found, and in what countries. One day I took my English Bible and explained everything, showing her the relative positions of the countries to each other. She quite understands the plan of salvation, and often exclaims at the wonderful love God has shown to sinners, and does, I hope, believe in Jesus. Soon after she began to learn, I told her that we must feel the

weight of our sins and repent before we ask God to forgive them. "Yes," she said, "I am a great sinner. I feel I am too sinful for God to forgive me." I repeated the verse, "Though your sins be as scarlet," etc. She was amazed to think God should have given us such a promise to keep us from despairing, and to encourage us to come to Him under all circumstances. She tells me she never performs poojah, and prays to God night and morning. Her husband is one of those who are no longer bigoted, and he allowed his wife to come and see us. Indeed, she herself has so little of the old cramped ideas, that she asked me whether she might come. I said, "Certainly ; I wonder you have not thought of it before." "Yes," she answered, "I have been wanting to go and see your house, and all the other ladies, very much, but was afraid they would look down on me, as I am only in the second book of reading ; but it is not my fault, as at my father's place in Culnah no ladies go to teach." She can read very well ; but not having earned since a child, and having forgotten some of the compound letters, she went back to the second book in Bengali. She came one evening, with a friend and her little girl, and her husband came with her in another carriage as far as the gate. The Bo was dressed in a figured violet silk saree ; her friend in a white muslin one, bordered with blue, such as they wear in their homes ; and her little girl was dressed in a white frock, shoes and stockings, and an English hat. Both women were pleased and astonished at a sewing-machine one of the ladies showed them, and at the large bedrooms we have. We offered them a cup of tea ; but they asked to be excused, as they look upon it as a medicine.

Extracts of Letters from MISS HATCHELL.

POTULDANGA SCHOOL.

I still have my old Potuldanga school, but the numbers have fallen off greatly, in consequence of the rains, and on account of the murder of a Brahminee girl, down some lane. Shama Shundiri and her daughter-in-law still teach, and the old woman continues her English lessons, besides reading Bengal History, and other books. I suppose you have heard before of the Sunday-school opened in connection with this school, and how that Shama Shun-

diri, not being allowed to attend, collected some women of the neighborhood in her own hut, where Miss Ward conducted a prayer-meeting with them, in which Shama prayed aloud, and confessed her belief in Christianity before all the other women. I believe a great many of these poor women do recognize that our religion is superior to theirs, but have not the courage to come out and be baptized. We know there are a great many who do think seriously of these things.

MEETING WITH OLD PUPILS.

I was called, the other day, to a new house, and what was my surprise, on going in, to see a number of old pupils, that Miss Nottingham used to teach, and whom I had visited, also. They used to give a great deal of trouble about paying for work and books. I found the old mother and three daughters, with their children, and there was the new pupil, a young daughter-in-law, whose face seemed familiar also, and she had been at the school in Keshub Sen's house. This girl had forgotten nearly everything and as I questioned her from the catechism and Bible stories to refresh her memory, the others sat quietly listening and helping her with the answers. Every now and then they could not wait for her to think, but called out the answers. Knowing what trouble they used to give me by not paying for books, I suggested that she should borrow a "Line upon Line" from one of them; but I had one in my hand that I intended taking to a school, and she at once gave me four annas for it. The eldest sister also bought a catechism. Others asked me to bring some more books, though they are not learning with me, so must want them for private use.

SCHOOLS IN MADRAS.

I have been absent a short time from Calcutta, and during my visit, had an opportunity to see something of mission work in Madras, in connection with girls' schools. First, we went to a native Christian boarding-school. Here there were about sixty girls of different ages, all neatly dressed in red petticoats, and over this their native white cloths, or chuddahs. These were gracefully arranged to cover their shoulders, one end falling in front, like an

apron. We passed from one room to another, hearing the girls at their different classes recite in English and Tamil. Then all collected together in one room, and sang some songs and hymns. Their sweet voices astonished us. So different were they from our Bengali children's, and so correct, both as to time and tune, it was quite a pleasure to listen. As visitors had been expected that day, some of their fine crochet and wool work was laid out on a table, which is sold for the benefit of the school. The lady in charge gave us interesting accounts of the children and their parents, how they were first led to a knowledge of the truth. Some were the children of men who, by the reading of a tract or Gospel, had been led to leave their own homes and travel a long distance, to inquire about the religion of which they had read. After staying some time in Madras, under instruction, they were baptized, and many went back to bring their families with them, that they might attend the school. There was a daughter and grand-child of one of these men then in the school.

THE CHETTY CASTE.

We also visited other schools, but the last and most interesting was a girls' school of Chetty children. The Chetty caste, there, is second only to the Brahmin, and most of them are very rich. These girls had on a great many jewels, and fine colored or white sarrees. This school was started by a native minister of the Free Church Mission, and he takes very great interest in it, visiting it nearly every day. The children all seem to love him, and call him Grandpapa. He examined them before us, asking the questions in English, which the teacher explained to them in Tamil, and their answers were told us in English. They answered well in geography, spelling, and Bible stories. These last were taught by means of pictures, representing the chief events in the life of Christ, and we were pleased at the interest and thought their answers displayed.

Extracts of Letters from MISS HARRIS.

THE FRUIT OF THE SPIRIT.

For some months I had been teaching in a zenana two women, who were the best of friends. One day, to my surprise, they said they had quarrelled, and I must go to each one's room and teach separately. This pained me very much, especially as one seemed so hardened, and resolved not to forgive; but I took it to the Lord in prayer, and He helped me. While teaching the first, I said, "Bo, why do you not try to be friends?" She answered, "What can I do? She will not speak to me, but keeps in her room." "But what made you quarrel? What did you do?" "I do not know; I did nothing to annoy her," she answered. "If she would be friends, and read in this room, I would be glad." I could say no more; the fault, evidently, was on the other side. Finishing the lesson, I went to the other room and said, "Bo, have you ever sinned?" "Yes, often," was the answer. "And do you wish God to forgive you?" "Oh, yes." "Well, God says if we do not forgive others. He will not forgive us;" and taking out the Bible, I read Mathew 5:44. I then repeated the Lord's Prayer, and said, "You ask God to forgive you, as you forgive that Bo." She seemed thoughtful, and I added: "Will you forgive?" "I can not, I can not," she replied. Then we finished the lesson. When I rose to go, she offered me something, but I said, "No, Bo; I can not, I can not," and once more urged her to forgive. She stood perfectly still, with averted head, for a few minutes, and then suddenly exclaimed, "I will do it, but you will go with me, Ma'am?" I took her hand, and led her outside, then went to the other room and told the Bo she was ready to make friends. She came out with alacrity, and I put their hands one in the other, and told them not to quarrel any more. In this way I left them, and am thankful to say there has been no repetition; indeed, if possible, the friendship seems stronger than before. To God be all the glory.

IN Bengal, of £315,509 of public money spent on education, only £5,635 was assigned to native girls' schools.

ALLAHABAD.*Extracts of Letters from MISS HOOK.*

DISAPPOINTED HOPES.

One of my pupils has been sorely afflicted. She is more than twenty years of age, but until a month ago has had no children. At that time she became the happy mother of a very pretty boy. Great hopes were centered in this child, but two days ago it died. I went to see the mother, and, unlike most native women, she did not wail aloud, but sat down and wept bitterly, but quietly. Her husband, a short time before, was very ill, and when I remarked that he had been spared to her, I was glad to see that she felt that God had been merciful to her then, and that she must be resigned to His will now. It is astonishing to see the sorrow of a Babu upon the death of a son. Her husband has been grieving in a most violent manner.

DEMAND FOR BOOKS.

I have never known a time when there was such a demand for our books. I brought from Calcutta a large number of the Gospels in separate volumes, bound in pamphlet form, for a pice each. I think, for some weeks past, there has not been a day that one, two, or more were not called for. The children come in the morning with the pice in their hands, saying that their mothers, sisters, or some of the family want them. The Bible stories, too, are often sent for, and also the catechism and hymn-books. I feel much encouraged when the women ask for books to read by themselves, as they seem never before to have thought of occupying their time in this way. It is the almost universal custom with Bengali women, when they have finished their cooking and bathing, to pull their sarees over their faces, and run across the narrow alleys to a neighbor's house, where perhaps two or three are congregated, and sit on the floor and gossip until the next time for cooking requires them to return home. The old widows can walk the streets, and come from a distance, and they use their liberty most industriously in going from house to house to collect news to bring to their little groups of eager listeners. The

servants, too, from the bazaars, bring their items and sit down among their mistresses to retail them. A Babu once told me that there was no end to the gossip of a Bengali woman. The young Babus, in order to try their credulity and put them in a state of excitement, manufacture ridiculous stories. I will relate one as an instance. In one district there are four or five houses near together. The last time Miss Caddy went to the first house, the woman would not take her lesson, and pointing to another house in the same compound, told her she must not go in there, as the Bo could not see her. So she passed on to the third, where the women received her, but were much excited, and repeated this story that they had heard. I have told you that L——, from the Orphanage, is with us, and goes with us to the zenanas, and is well known in these houses. These women were told that we had stolen L—— from a zenana, and made a Christian of her, and now her husband had just discovered where she was, and had come and arrested us, carried us off to jail, and they were to be called up as witnesses. They were very exultant when Miss Caddy and L—— arrived.

The Babus are well educated, but the poor, ignorant women are used to make sport for them.

SCENES OF INTEREST.

In my visit to Lucknow I met with many objects of historical interest. The palace of the ex-king of Ouda, of which Lucknow was formerly the capital, is a very fine building. The king is now a prisoner on the banks of the Hooghly, below Calcutta. Connected with the palace is the Karsur Bagh (Bagh means garden). The Mussulman seems to have had a passion for fine walls and gates. In the centre of the garden are beautiful summer-houses, where the king, in the days of his glory, kept his wives; and in the evening he used to amuse himself by playing at hide-and-go-seek with them in the garden. There are a great number of fine gardens in Lucknow, which, when kept in good condition, must have been very magnificent. Most of them contain a fine building, now more or less falling to pieces, and on many may be seen the marks of shot. Mosques are very numerous, and they add much to the beauty of the landscape.

With what different feelings should we look upon all these beautiful buildings, could we but know them to be Christian churches.

The Residency is fast falling to decay; only a few of the buildings that were there in 1857 are now standing, and they are roofless. The main building has a tower that bears the marks of many a shot and shell. It was in the cellar of this building, down, deep under ground, that a large number of women and children took refuge during the mutiny. These delicate ladies, with their little children, and no servants, had one fire-place where they did all their own cooking, and at night dared not have a light, lest they should be shot through the openings by the enemy. A great many died there; and in a graveyard near by are many inscriptions, showing that under the simple stone slab rest the remains of a mother, and one, two, or three children who died in that place. Very near is a tall monument to Sir Henry Laurence, who was killed by a shot while sitting in his room.

Extracts of Letters from MISS SMITH.

A BO'S AMBITION.

I HAVE two pupils, sisters-in-law, who have lived together more than a year. The elder Bo, who is away at present on a visit to her father, studies English and reads the Bengali translation of Barth's "Bible Stories." Her absence has rather a good effect on the younger Bo, who, feeling the responsibility of the household duties devolving on her, rises early in the morning and is busy all day, either cooking or setting things right, so that all may go on just as before. There is also a decided improvement in her studies. Her lessons are prepared, and she is determined to finish her first book before her sister returns. I have read to her the "Life of Christ" in "Peep of Day;" and, after a brief review, finding she understood it very well, I commenced the Gospel of Matthew. A few months ago I was very much discouraged by the indifference she manifested whenever I began the Bible lesson. Now there certainly is a change. As soon as she has finished reading, she opens my basket and puts the Testament into my hands, and while I read she is quite attentive. I sometimes sing

to her, as she is very fond of hymns. Her favorite one is, "Oh, how He loves!" There are two very ugly pictures of Doorga and Krishto hanging up in her room; so I promised if she would destroy them to give her two pretty ones in their stead, illustrating Bible scenes, and she consented.

Extracts of Letters from MISS ANTHONY.

AN OLD WOMAN'S ANXIETY.

One dear old woman is constantly asking questions about Christ; and the last time I went to see her she said to me, "How can I please God? It is easy for you all to worship Him acceptably, because your hearts are not so sinful; my heart is so full of sin and wickedness that I shall never be able to please Him." I told her our hearts are all alike sinful; that nothing but the blood of Christ can cleanse us from our sins, and we can only follow Him acceptably by the help of His Holy Spirit. "I am very anxious," she said, "about my soul, for though I am well now, I might die to-night; then what will become of me? I feel my sins are very great, and I don't know what to do." Again I told her about Jesus; how He had died for us, and that He was more willing for her to come to Him than she was to go. I said God had put these desires into her heart, and that He knew all about her anxiety. This seemed to comfort her much, for she said, "Yes, God knows it all, and we have nothing to do but believe on Him." "If," she continued, "to win salvation we had to pay money, how could the poor be saved? But if we only believe in Him we shall be saved." And yet, when I rose to leave, after singing to her about the love and power of Jesus, she would not shake hands with me, lest touching me should make her unholy. I want you all to pray for her, that God may lead her unto Himself.

THE Marquis of Dalhousie was the first, in 1849, to commit the government of India to the education of girls. He gave grants of public money to girls' schools, and bestowed public honors on native gentlemen who established them.

BURMAH—Bassein.*Extracts of Letters from MISS LE FEVRE.*

STEADY PROGRESS.

I can still report progress in the school, the daily average of attendance in June being about twenty-two. This will not be discouraging, though small, when it is remembered how slow is the work among Burmese girls. Our list has thus far but thirty-nine names. In August, fifty-five names were on the list, and thirty-five in attendance at school. Pray for us, that the "little one" may "become a thousand."

We had a visit from the Government School Inspector, which was wholly complimentary, as we receive no aid from Government. He expressed pleasure at finding so large a school for Burmese girls, and seemed gratified with his examination of the classes.

**CHINA—Peking.***Extracts of Letters from MISS NORTH.*

UNCONQUERABLE PREJUDICES.

Since writing you last, one of my school-girls has been taken away by her mother. She could not bear the reproach of having "sold her child to foreigners." She was a sweet-tempered child, and a general favorite. We hear that the reason given for her having left the school is, that she was ill-treated. Though these things are trying, we are not discouraged, knowing that the bread has been cast upon the waters. We have lately made the acquaintance of some neighbors, whose little girl was allowed to come to us as a day scholar. They also come willingly to our Sunday services, when they can do so unobserved by other neighbors. They lately applied to have their little girl live with us, but since I mentioned the necessity of unbinding her feet, as a condition of coming, I have heard nothing more of the matter. One young woman lately lost her son by small-pox. I talked to her of the comforting hope we have, that little children are saved through the blood of Jesus, and she seemed much interested.

These women admit that they would like to accept the truth, but stand in fear of their husbands, and of public opinion, to which they are also slaves, as well as to opium.

Another woman, a relative of one of our girls, has always been bitterly prejudiced against foreigners, believing such stories as, that we wished the eyes of their children for medicine. Less prejudiced neighbors prevailed upon her to come and see us. Her first remark on entering the house was, "Please do not laugh at me." She seemed happily disappointed, and has repeated her visits several times, and seems to like to hear the truth. She is old and childless, sad, and without hope.

"WENT AND TOLD JESUS."

My present teacher is a warm-hearted Christian man. He seems greatly pleased with the truths taught in the little stories he assists to translate. In the story of "Cousin Joe," he said he had never seen such faith as little Charlie had, in telling Jesus his every-day troubles; and that he would like to learn to do so. He soon had the opportunity. His grandmother, not a Christian, lately died. Being unable to bear the funeral expenses himself, and as he could find no missionary or Christian servant to assist at the funeral, he had to yield somewhat to heathen relatives, in regard to her burial. He refused to perform any idolatrous rites at the house, which, happily, was allowed to pass. One relative insisted imperatively, that when they should arrive at the grave, he must kneel and worship the dead. He knew not how it would end, but "told Jesus." The burial day was quite rainy. At the grave, just before the kneeling ceremony must be performed, the rain suddenly poured in such torrents, that what was needful was done quickly without stopping for worship. All ran for shelter, and the matter was ended. He seemed very happy in telling me about it, and said it should be considered as a special Providence in his behalf.

THE OLD TESTAMENT IN CHINESE.

We never had until now any translation of the Old Testament in the common language of the people, excepting the book of Genesis and the Psalms. The whole of the Old Testament is now to

be printed in two volumes. We are rejoicing over the first volume, extending from Genesis to Esther. Oh, that the seed that is sown may be watered by the Spirit! Will the friends at home pray for this?

Extracts of Letters from Miss Douw.

POETICAL IDEAS OF THE CHINESE.

During a recent visit for rest, to the hills, I was admiring a lovely view from the porch, looking over the plain, which stretches away in the distance; a continual feast to half-famished eyes. "Heaven painted all this," is written on a tablet in Chinese characters over the door; an appropriate motto, if we look from nature up to nature's God. Outside, another tablet reads, "The vast and the minute are alike portrayed in this picture," challenging the closest observation to its extent and perfection. The Chinese character is well adapted to ornamental writing, and a moral or poetic sentiment, or more often two are written, perhaps with gilt characters, on a rich, red background, and hung in pairs as ornaments on the walls of the room. A larger scroll, painted with bird or flowers, often hangs between. The Chinese are fond of flowers, and the court of the temple is prettily ornamented with crape-laurel, pomegranates, and lotus. The latter are especially beautiful and worthy the praises so often sung on its form and color.

JAPAN—Yokohama.

Extracts of Letters from Mrs. PRUYN.

SONGS OF PRAISE.

There is so much in the character and condition of this people to awaken sympathy for them, and attach them to us; so much in the peculiar political aspects of the country, and, above all, so much in the newly-awakened curiosity and aspirations in regard to religious truths, to encourage and stimulate our efforts and our faith, that, to us, there is constant joy and gratitude in the service of our dear Lord and Master. I am so anxious to bring the dear friends at home into more familiar communication and sympathy

with this work ; to have them realize that this is their work as well as ours, and that it is appointed by the Master of the vineyard to cultivate a portion so beautiful and so promising.

We have now twenty-five precious children under our roof, and about as many more in daily attendance at the school. As soon as our new rooms are completed, we shall be able to receive those who have been waiting for months to come into the family, and it is a great relief to us to know that soon we shall be spared the pain of refusing any who apply to us. The children of this family are certainly as happy a little company as one could desire to find. One door from my room opens through a little dressing-room into one occupied by eight of the smallest children of the household. Another door opens upon a verandah, the ceiling of which is lattice-work. Among these bars innumerable little birds have prepared their nests, and the first sounds I hear in the morning are the sweet twittering notes of these little creatures, and the far sweeter strains of our little birdies, singing the hymns of love and praise which they have so easily and beautifully learned. There almost seems to be a rivalry between the two companies, and I can hardly tell you what an inspiration it is to my own morning-offering to the dear Father above. Some will remember that at our farewell meeting in Brooklyn I was asked to say a few words. As I rose to speak, not knowing what to say, there came to my mind that beautiful hymn, "Not Knowing," and I repeated it. As I came to the verse,

"It may be He has waiting for the coming of my feet

Some gift of such rare blessedness—some joy so strongly sweet—

That my lips can only tremble with the thanks they cannot speak,"

I seemed to have a perfect assurance that I should *realize* their anticipation. Well, the time has come for that realization. Last Sabbath morning I think I shall never forget, because then I felt so sensibly that the dear Master had fulfilled to me that blessed assurance. The morning was bright, and everything about our Home was still and peaceful. All the busy toil of the week had ceased. My long and weary supervision of the new buildings was about closed. There they stood, complete and beautiful in their adaptation and proportions. The grounds, so rich in luxuriant

shrubbery and foliage, looked so fresh and sparkling with the early morning dew, and, as I crossed the lawn to go to the school-house for our morning prayers, my heart rose in grateful love to the Giver of all our blessings; but it was not till I had felt the inspiration of the season of worship—till I had looked upon that assembly of more than forty souls gathered in that house we had been permitted to rear on this heathen soil for God's honor—not till I had heard the sweet hymn of praise sung by those youthful voices that have learned so sweetly to "sing for Jesus;" not till I had heard one born in our own household into the family of God, leading in their own language the devotions of His people, that I fully realized all the dear Lord had done for us in the three hort years of our sojourn here. And as I came out of that room, and saw how, with these spiritual blessings, the Master had added so much of material comfort and prosperity, and what a lovely home he had provided for us since he had called us away from the one so dear in the far-off land, I felt then that the "gift of such rare blessedness," which He had "waiting for my feet," had indeed been found, and "my lips could only tremble with the thanks they could not speak."

SABBATH-SCHOOL.

Ours is, so far as I am aware, the only "Japanese" Sabbath-school in the country, although there are many of the missionaries who have little classes on the Sabbath, for instruction, and in the foreign Sabbath-school there is quite a large class of natives under Mrs. Miller's instruction. Here, however, we have all the regular appointments of an American Sabbath-school, and it is not too much to say that nowhere could a more quiet, orderly and systematic school be found. The attendance averages about fifty. Four classes are taught by ladies, one by a native Christian girl, and one by a young man, also a Christian. The order of exercises are as nearly perfect as they can be; certainly they seemed very impressive to me to-day, as I looked on with something of a critical observation. I cannot tell you what emotions of gratitude and delight filled my heart as I sat among those dear young people. A large proportion of them are members of the native church, and they are beginning, in their weakness and simplicity, to work in

various ways, to try and bring others to the Saviour they have found. Under the direction of their teachers they are holding meetings in the native houses, and both the young men and girls talk and pray in these meetings, some of them with surprising intelligence, fluency, and fervor.

I could tell much, also, of the continued and blessed presence of the Spirit in our meetings, and the conversion, through their agency, of several precious souls; and more still, of the wonderful work of the Spirit up on the mountains, commenced in connection with the meetings held there by the young men, Mrs. Pierson, and the two Christian girls who went with her there. Rev. Mr. Ballagh and the native pastor from Yokohama, went up and continued to labor among the people for two weeks, and last Sabbath eight were baptized; a little church will soon be organized, and other applicants for baptism be received into it. On our way up to the mountains, Mrs. Pierson and two of the Christian girls who were with us, came in the way of a native doctor. Mrs. Pierson embraced the opportunity to speak to him of Jesus. A few days after she received a letter from him, asking her to come there and teach his wife. On her return she stopped over two days, found his own and his wife's interest so much aroused that she wrote to Mr. Ballagh. The result is, that the doctor has sold out his house and has come to Yokohama with his wife, for the express purpose of being among Christians. To-morrow, the wife comes to us as a boarder, and will attend the school. What impressed me so much was to see these two persons sitting, like little children, in Mrs. Pierson's class, learning the very alphabet of our faith and practice. I wonder if such a thing ever happened in christian America, as a person making such efforts and sacrifices to learn the way of salvation? The influence of the Spirit are seen on every side, and in no place more powerful and marked than in our own precious family.

CONVENTION OF NATIVE CHRISTIANS.

The blessed work of the Spirit, which is so manifestly going on among this people, was peculiarly demonstrated yesterday, in a convention of native Christians in this city. The meetings were held in our school-house, which is increasingly dear to me with

every successive service, hallowed by the presence and power of Jesus. It is such a privilege that we may welcome these younger brethren of our Father's family into our sanctuary, for is it not made such by all the tokens we have of His abiding presence there? There is a native church in Yedo, as well as in Yokohama, and it has been usual at their semi-annual meetings for these two churches to unite. This year the invitation was extended to the newly-organized churches of Osaka and Kobe, and they both sent representatives. There was also a representative of the little company of eight young men who were baptized at Hakone, by Rev. Mr. Ballagh. The convention did not meet for the transaction of business, but simply for the interchange of Christian greetings and communion. The Spirit of Christ seemed to pervade the hearts of all present, holding back every impulse toward selfishness or division, and so filling the hearts of these Christians with love to Him, and zeal for His glory, that they could "see Jesus only." It was, in the highest and purest sense, an Evangelical Alliance, on a very small scale, to be sure; but the eye of faith could see in it the earnest of a great and glorious gathering together in this land, of those who shall be brought into the light of "the glorious Gospel of the blessed God." In this Home we are permitted the honor and enjoyment of being identified with all these movements, and I am sure it is a blessed means of bringing us into closer sympathy with the Master, in the development of His plans for the redemption of this people; and it seems to me He gives us wonderful revelations of His will.

Another cause for new praise and gratitude is, that two more of our dear girls have to-day been baptized and received into the church, one of them twenty-two years old, the other seventeen. The eldest has many natural gifts, and, with a consecrated life, we have a right to expect that her influence for Christ will be very great. These dear Christian girls have gained our unlimited confidence and love by their gentle, loving, consistent lives. There are now nine of our family who have been baptized and give good evidence of a total change of character. There are eight also of the day scholars who are Christians. When meetings have been held in the native houses, among women, these

dear Christian girls are ready to speak and pray. This is a great step for them, and is telling with great effect upon the work.

Extracts of Letters from MRS. PIERSON.

“SOWING BESIDE ALL WATERS.”

We came to Unito in obedience to the divine injunction, “Sow beside all waters;” and though at this “water source”—which is the meaning of the name—the ground is stony and the hearts are hard, the little seeds of truth can spring up, bud, blossom, and fructify. When we arrived they were celebrating the Feast of Lanterns, when superstition lights her fires at the graves of the departed. These festivals are absorbing to the people, especially to the women. Having some beautiful Scriptural illustrations, I scattered them carelessly about the room. Presently a girl entered, seized a picture, and I proceeded to explain it. Then she went out, returning with men and women who wished to see the pictures. An audience was soon collected, to whom I spoke of the Saviour and His earthly mission, the reward of faith, and the punishment of unbelievers. There was one young man who resisted all reasoning with arguments subtle as those of a civilized infidel. At last I said, “Do you love your gods? Do they love you? Have they given you peace and rest? Are you satisfied?” The man’s face changed from its expression of irony to sadness. “No,” he replied, almost fiercely, “I do not believe in them! I do not worship them!” Then I said, “Have faith in God, receive the Saviour in your heart, and you shall know of the doctrine.” He seemed moved, gave me his address, and I promised to send him some religious books, as I had given away all we had. The remainder of the morning passed in explaining and talking to visitors, and we regretted our departure from that place, feeling that the Lord has a work there, and hearts are longing for the truth.

HOPES FOR SCHOOL.

Our school commenced in September encouragingly. Nearly all the older girls have returned, with accessions. Karu, the Christian Japanese girl, opened her school last week at Nomna, and has eleven scholars.

Little Sono, who came to us two years ago, and can read and write very nicely, composed a letter to her father and mother in Yedo, which was very touching: "Dear father and mother, do you love Jesus? I hope so; for He died for you. I want to be baptized, and always to be Jesus' little lamb." But these things are of daily occurrence—and do they not recompense your sacrifices and labors, my dear friends? The new house is in the rear of the school-house, and its exterior, like the former, resembles a small church. It is pleasantly located, and will be a blessing.

HOMES AND HEARTS OPENING TO THE TRUTH.

I have regularly instituted a round of house-visiting. It has always been part of my duty to visit pupils; but now, accompanied by a Christian Japanese girl, I go to strangers' homes, unfolding, as the Spirit inspires, the plan of salvation, and the wondrous love and condescension of its Author. My days are, Monday, Wednesday, and Thursday. In order to find the time, I have a scholar at seven A. M., and then I can close at three P. M. The young girl who accompanies me has a refined address, is well prepared and abundantly furnished by the Spirit. The people receive us very pleasantly, while we sit down and talk to them of eternal things. Oh, may the Lord water the little seed, small as a grain of mustard, that it may become a mighty tree, till the whole land is filled with its goodly fruitage! At a recent visit, the young hostess proposed to invite all of her lady friends to her house on a certain day, if we would go there and teach the Bible. This department of work opened to us is at present full of encouragement and hope. Homes and hearts are opened to us and to the reception of the truth. I am full of desires to carry the Gospel and its joyful message to every woman in Yokohama. Being able to explain and talk intelligently in the native tongue, there are ready and attentive listeners on every side. God blesses every plan emanating from this Home. I want His praise to be in every heart and on every lip. At our prayer-meetings we are constantly having accessions; at one time, thirty strange women and girls, at another, twelve, etc. I am translating little tracts for distribution among the women. Prayer is our most powerful

weapon, and one which we delight to use. At a recent meeting in our school, you were all made the special objects of our petitions. I told the scholars that through your instrumentality we were sent out; that through your sacrifices and generous love for them this Home is maintained. They listened with tears; and afterwards two or three Christians expressed a desire to write you, in token of gratitude and affection.

Extracts of Letters from MISS CROSBY.

PILGRIMAGES.

You all know that grand old Fuseyama, the pride of Japan, is held in great reverence, and worshiped by thousands of the people. At this season crowds of pilgrims are flocking to it from all directions, believing that if they reach its summit all their past sins are washed away. As it gives them no indulgence for the future, the pilgrimage has to be made frequently—and, indeed, every year by many devotees. This worship of the mountain is, however, chiefly confined to the lower classes, the higher classes being much less religious, as a rule. I have been told that they believe, in a general way, in many of the deified heroes of the country, but seldom worship anything but their ancestors. The worship of ancestors is almost universal among this people, for the reason that everyone wishes to be remembered in the same way after death. The great yearly festival for the dead, or soul feast (as their name for it literally signifies), is to take place here next week, though it occurred in July in Yokohama. This difference is owing to the fact that the people in this corner of Japan retain all their own time-honored customs, and among them their former calendar, although the foreign mode of reckoning time was adopted in Yedo, Yokohama, and throughout the country generally, two years ago.

GOLDEN OPPORTUNITIES.

Sai, the young girl of whose baptism I wrote last Spring, is journeying with me for a rest. I hoped that we would be able to do some work among the women, and therefore brought a number of tracts and gospels with me. But the way has been opened

for us to reach more than these. The first day we were here we visited the great temple of Zin-oji, and there entered into conversation with two or three priests and others, who stood near us as we were looking at the altar, idols, lamps, etc. Though the bow was drawn at a venture, the spirit of God, I believe, directed an arrow of truth to the heart of a young man, a teacher in the village school, which is held in the priests' quarters, within the temple grounds. He seemed at once deeply interested, asked many questions, came to our rooms the same evening to hear more, and has seen us every day since. He is, I think, a sincere seeker after the truth, and "not far from the kingdom of heaven."

We have in other ways been permitted to scatter the good seed. In our walks we have opportunities of giving tracts, saying a few words, and asking the people to come and see us to hear more, and almost without exception the invitation is accepted; so in that way we are having stray visitors at all hours, besides parties of them coming together, both in the day-time and the evening. I know that it is curiosity to see a foreign lady, or to hear of something new, that draws them; but whatever may be their motives, their coming gives us an opportunity of telling them the story of the Cross which we gladly embrace, remembering Christ's encouraging command: "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

Extracts of Letters from MISS GUTHRIE.

[Communicated by the Philadelphia Branch.]

PROOFS OF GRACE.

There are many applications for admission into our family, and the day-school has opened with every prospect of full desks. Our hospital work increases in interest. On Sabbath last six men united with the Church, from U. S. N. H. Some of them had been hardened sinners, but the constraining love of Jesus won their hearts, and some of them go home by to-morrow's steamer with newer and truer views of life. Oh! our lives seem too short

to praise Him for His wonderful works for the children of men ! Much of the peace and blessing that comes to us is, I know, in answer to the prayers of loving hearts at home. You strengthen us ; for we feel that where we are all united workers, the blessing will come. And so we bear you on our hearts, for your share of the labor is great. We ask the Father to share the blessing with you all, and that none may grow weary in the good work.



CONVEYANCES IN JAPAN.

ON the streets may be seen in great numbers curious little vehicles called jinrikshas. These are a model of a two-wheeled baby carriage, only much larger, and have two shafts instead of a centre pole, and were brought into use two or three years ago by a Japanese, who took his idea from the comfortable vehicles of the foreign infants. They are usually made to hold only one person, though many are large enough for two, and are drawn by a native coolie pulling between the shafts. They are gaudily painted or lacquered, and have gaily-colored cushions, and, having good springs, they make a very comfortable means of conveyance, as well as a comparatively economical one. Though they have been in use but a short time there are now 60,000 in Japan. A yearly tax has to be paid on each jinrikshas, thus forming a large source of revenue to the government.



MUSSULMEN are, and always have been, far more active proselytisers than Christians—a fact calculated to stir up the zeal of our churches at home.

Report of Schools and Bible-Readers.

BURMAH—Rangoon.

Extract of a Letter from MRS. BENNETT.

MANY thanks for your sympathy in this work, as evinced by the liberality with which the Philadelphia Branch of your Society has so long favored me, and also for the punctuality with which the funds come. This enables me to plan for the schools and Bible-woman without misgivings. This is the way in which our blessed Saviour permits you at home and we here to be co-workers with Him in carrying forward His own glorious work. We get what we can in Rangoon to aid in the work; still, if Christian friends in America should forget to pray for us, or withhold their donations, our hands would soon drop, and many sources of good would be cut off.

I have been in Burmah forty-five years, and grow more enthusiastic in the work every year. Entire consecration, and to do the will of the Lord, is what I ask.

INDIA—Kolapoor.

Extract of a Letter from REV. R. G. WILDER.

Sept. 23d.—The school in our mission has for some months had an average daily attendance of forty, while more than sixty are on the roll. One of them—a dear scholar about fourteen years of age—was admitted to the Church last Sabbath. Little Maggie Saunders (supported by one of your bands in Springfield, Ky.,) is a bright little girl of good promise, if we can only keep her long enough under Christian teaching.

Our school is probably less expensive than any other of its kind, but God has greatly blessed it. Our best female workers in the Mission have been educated and hopefully converted in it. Their education and habits fit them for the real duties in the lives they must live, and render them able to care for themselves in any emergency.

BIBLE WOMAN IN THE PUNJAUB.

A missionary in Cashmere writes thus of a native Christian woman who is engaged in work in Cashmere: "Our Bible woman, Susan, continues to find a welcome almost everywhere she goes. She is in the habit of visiting the tank, at which many women of the place bathe. On the steps leading to the water, she seats herself, and at once begins to read some simple passage from the Gospels. Soon a little cluster of women gathers round her, some to question, others to listen with reverence, a touchingly wistful expression in their dark eyes, as if they thought these glad tidings too good to be true for them. They do not stay long; but as they go, others take their place at Susan's feet, and she goes on repeating the same blessed messages of love and mercy, varying her words and illustrations with a good deal of dexterity. The women very often say, 'Ah, we have never heard of such a Saviour. Our gods never die for us—they do not love us; but if we do not worship them, our husbands will send us away, and take other wives. What can we do?' As Susan herself endured this sorrow for the Master's sake, she can assure them that He can comfort even under such a trial. Many ask her to come to them in their own homes, and thus her work widens far beyond her power to carry it on. During a visit paid to her native village, her earnest hope was, that some of her kindred might accept the glad tidings which it is her joy to tell. She at once began to read the Bible in the houses of her friends, but was arrested, imprisoned, and threatened with greater punishment by the ever-watchful officials of the Maharajah of Cashmere. On receiving a letter of warning from the English Commander, she was set free, her persecutors being alarmed."—*Church Missionary Gleaner*.

Home Department.

Farewell Services.

The Fall meeting of the Society was of unusual interest, as it combined farewell services for our loved missionary, Miss Brittan, and the three ladies who have consecrated their lives to the work in India.

We had also the pleasure of welcoming Miss Higby, another of our devoted missionaries, lately returned from her field of labor among the Karens, in Bassein, Burmah. She gave a deeply interesting account of six years spent in that country, and many little incidents in connection with her pupils, showing their warm attachment to her and to their school, their great desire for instruction, and their progress in their studies. Referring to the marked change in their outward appearance, especially as regards personal cleanliness, Miss Higby said that a gentleman visiting the school one day, remarked, "You teach only the richer class, I think." To which I replied, "Not so; their bright and comely appearance is due to nothing more costly than soap and water, the annual expenditure of each girl for clothing not exceeding from five to six dollars." Miss Higby spoke with great praise of Miss Le Fevré's work among the Burmese girls in the same city. She also mentioned that a veteran missionary, whose life had been spent in earnest labor, had recently visited our mission "Home" in Calcutta, and had remarked after close observation, that she had never seen such hard workers in any field as our zenana missionaries.

Miss Brittan, in returning warm thanks to all the kind friends who had shown her so much love and sympathy during her sojourn in this country, earnestly solicited their daily prayers, not for herself only, but for all connected with the mission. "As Joshua, in his warfare with the Amalekites, was upheld by the

united prayers of Moses, Aaron, and Hur," so their success in laboring among the heathen greatly depended on the constant, fervent prayers of the friends at home. She also referred to the peculiar trials and temptations of missionaries, and the many hindrances to maintaining a spiritual life in the land where Satan triumphed. She alluded to that petition of our Saviour's last prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." She felt that the heathen world would never be wholly converted until all Christians labored unitedly as one in Christ Jesus. In closing the meeting, though there were many tender farewells, the impression left on every heart was, "It was good to be there." J. A.

Sailing of Missionaries.

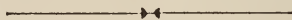
Miss Brittan left us, November 14th, in the steamer "City of New York," accompanied by Miss Marston, of Boston, Miss Kimball, of New York, and Miss Woodward, of Brooklyn, who have all had a rich experience in Christian and benevolent work in this country. The future is before them all untried, but with the unfailing guide of our loved Saviour, and followed by the fervent prayers of His earnest disciples, will they not be able to say from experience, "The steps of the righteous are ordered by the Lord."

Testimonial to Miss Brittan's Work in India.

Last winter, in the house our dear Miss Brittan called home, a mission band, "The Little Widows' Society," was formed by one of our most faithful workers, to aid, especially, the zenana widows of India, whose lives are sad and hopeless. A successful parlor fair was held by them, which induced them to repeat the effort on a larger scale, inviting the co-operation of other bands and friends of the society, to this farewell testimonial for Miss

Brittan's work in India. The fair, adorned with ferns, and most attractively decorated, was held at Republican Hall, in New York, the week previous to Miss Brittan's departure, giving her as well the opportunity to meet many earnest friends, whose love and interest has made her second visit home, one of peculiar blessedness. One table was entirely supplied with useful and fancy articles of her own skill, in great variety; even including work done on a knitting machine, which she purchased especially for the use of zenana women.

One evening was devoted to the "Representations of Life in India," already described in our former issues, and another to an "Old Folks' Concert," composed of little children. This formed one of the most attractive features of the "Fair," as the novel idea was beautifully carried out, with the songs of the sweet, child-like voices, and their becoming and unique costumes. May many of these little ones live to thank God, that their first public effort was made for our pioneer missionary in the great zenana work.



Notices.

ACCORDING to a new postal regulation for printed material, we regret to announce to our subscribers that the postage on the MISSIONARY LINK must be paid before the papers are mailed. This law is carried into effect January 1st, 1875, and from that date the cost of postage must be added to the subscription. As far as we have been able to ascertain, six cents will cover postage for the year.



WE regret that we will not be able to publish reports received after this date, as the general report of the society will be in print.

The Lord's Stewards.

THE past year has not been without its record of sorrow, for two earnest, devoted friends to our mission have been called to their reward. One, Mrs. James Couper, of New Castle, Del., for many years held the office of Vice-President among us, and by her own untiring zeal and loving service did very much to make our work a reality, among a large circle of friends. Even through failing health, and the increasing infirmities of a fatal malady, she never failed to send loving words of cheer to those who, in the front ranks of warfare, were bearing the burden and heat of the day. To her, death was the crowning blessing of a life filled with consecrated service to the Master. To the other dear friend, Mrs. Joel Rathbone, of Albany, we look back for many years, and feel the impulse her generosity gave our work. We remember, with heartfelt gratitude, her gift of \$1,000 for the support of a missionary, sent by us to India, and the encouragement that this unsought donation gave to our youthful efforts as a society. How far does this encouragement reach in the future, as we hear of the bequest of \$10,000, left us as a memorial of her undying love. In example and precept we hear her, though dead, yet speaking, "Lay up for yourselves treasures in Heaven."

The Grief of Queens.

The Maharana of Oodeypoor Rajpootana died lately, leaving no children. Three days before his death he was weighed against gold, he in one scale and gold mohurs in another. The enormous sum of 150,000 rupees was distributed among the Brahmins, with which the city was crowded at the time, to participate in the spoil. The women of the zenana did not hear of the Maharana's death for some time, but at dawn we were startled by a fearful wail from five hundred of them. Troops of women came in from the city, all wailing and crying in chorus. The wives of the Maharana made most determined efforts to break through the doors, and would have done so had not the English officer in command taken the precaution to have them locked up. They wanted to be allowed to commit suttee, and be burned with their husband. It is a rule here that if a woman gets out of a zenana and shows her face, she is obliged to become a "suttee," or else commit suicide. At last the Maharana's mother sent a message to the English officer, begging, as none of the others were allowed to become suttee, she might have permission to do so, as no Maharana of Oodeypoor had ever died alone, and it would be a disgrace if her son were to do so. The efforts were so determined, that at last two chief nobles were posted at the doors, and were told that they would be held personally responsible if any woman got away. In addition to the wailing of a thousand women in the zenana, all the men were howling and beating their breasts. Jewels were brought on trays, ear-rings, beautiful necklaces and anklets, to be burned with the body. This was dressed in full court costume, bedecked with jewels, and was placed in a chair in a sitting position, covered with a canopy of crimson and gold, and borne on the shoulders of Brahmins. After the procession had started, the zenana women became more quiet, although one or two threatened to throw themselves from a high window. The old mother starved herself for four days after her son's death, and then was tempted to eat. As the English authorities have prevented the performance of the sacred rite of suttee, a slur has been cast on the Maharana's house, and therefore an enormous sum, equalling \$350,000, must be expended in alms-giving.

LIEUT. C. E. YATES.

Death Among the Chinese.

The Chinese make the one mighty fact of death of stringent importance, but the inevitable act of dying they regard as of little moment. They believe in the resurrection of the body, and they hold that belief in so determined a manner that they take more precautions for the preservation of the body when dead than when alive, and the money and care lavished upon inanimate clay, bones, or dust is frequently the result of deprivation of the living. Many a Chinese will expend his last farthing, and go supperless to his mat, rather than not light the evening joss-candle upon his little altar, in honor of his departed relative. But the Chinese ruthlessly abandon their friends when dying, determinedly thrust them from their beds, drag them from their houses into the nearest open-space they can find, where they have to die alone as best they may, friends and neighbors keeping discreetly aloof until the last breath has been drawn. Thus an invalid can scarcely obtain admission into any house, for fear he might die before he could be ejected again.

A curious and comical incident occurred at the house of a European where I was stopping. Hearing that there was a poor old sick woman lying in the forest, alone, my friend hired a man and wagon to have her brought into town, where she could be attended to. The driver declared he knew the place and the woman well, and set out with his wagon well lined with paddi-straw. Evening brought the return of the wagon, but no invalid therein.

"Why, where is the old woman?" exclaimed my friend.

"Sah, master," said the driver, holding up his hands deprecatingly, "Old piecee woman! muchee sick! wantshe makee die!"

"Very likely; but that is just the reason I sent you to bring her in."

"Ha yah!" screamed the Chinaman, in utter despair at such an argument, "Wantshee makee die in my wagon? No can do; pushee on the road; makee die there, can do."

My friend jumped into the wagon and drove off, leaving the owner wringing his hands in anguish. His distress arose from the idea that, should the old woman die in his cart, it would be forever ruined, and it was his only means of livelihood. Fortunately, the old woman was brought in alive, and recovered.—

Littell's Living Age.

Mission-Band Department.

The School-boys of China.

The school-boys in China are educated differently from those at home. On entering school, perhaps at seven or eight years old, they begin committing the classics to memory, not in the language which is understood by the uneducated, but in the Weule, in which all their books are written. After several years, when the classics have been memorized, a teacher begins again at the beginning, to explain it. Suppose boys at home had to commit Latin lessons to memory every day, for years, without understanding them, and having no other study except learning to write, what would they think of such an education? After a boy has been studying for a long time, he is required to write compositions, and must always take for his subject some text from these classics which he has studied. The examinations are a dreadful ordeal, and many suffer greatly, while some die. If they pass through successfully, they are considered educated men, and can obtain various offices, which bring them more or less of a living. But how much do they know? Nothing of what has been going on outside of China. It is no wonder they call themselves the "Central Kingdom," the "Celestial Empire," for they know no better. Boys, as they are growing up, have no Sunday-schools to go to, except the very few who attend the Mission. They have not any of the instructive and entertaining books that we have at home. When we consider how old and few their books are, it is not strange that their minds run only in old ruts; that they are unwilling to receive any new

ideas, and that the Government opposes railroads, and is afraid of modern improvements. Let us remember "that to whom much is given, much will be required." M. NORTH.

The Children's Rooms.

I wish I could give you a word picture of our children's home, where, for the time being, I reign supreme. My own room is cosy and home-like; here are my home pictures and my books. Mamie, our youngest, is lying on the lounge, insisting that I shall listen to her. She is lonely, for all the others are in school. We are so near we hear the hum, and can look into the school-room windows from the verandah. Across the hall from my room is a large bedroom, where the little ones sleep; their tiny beds are covered with pretty patch-work quilts, sent from the friends at home. Back of this bedroom, and separated by a low partition, is the play-room. This is just for the children, where they can spend rainy days and have a happy time. Adjoining it is the bath-room, where all the larger girls come every morning to wash, using real Japanese basins of shining brass. Up stairs, over the bed and play-room, is another very large bedroom. This has at present eight girls of from seven to twelve years. They take entire care of it, each one having her duties laid out for her; I inspect it just before school-time, and any careless one must be detained, to teach them care for the future. This building is so arranged that we can add to it a larger house and have a separate home for children, with the lady who has charge of them.

L. GUTHRIE.

Gathering Home.

One of our dear children, little Alice, has gone to be with Jesus. Three days before her death she had expressed a willing-

ness to go, and said she had no fear. The two days following she seemed very weak, so much so that we felt we must not trouble her, and as she gradually grew weaker, we feared we had heard her last words. But two hours before her death she seemed to rally, and whispered, "My King is calling me." Some one asked, "Who is your King?" "Jesus," she whispered, and then shortly after she began talking earnestly, said she had no fear, and that she saw Heaven; and then she passed away. We feel sure that she is now with Jesus, and while we mourn for her, because we had hoped she would be able to teach others to follow Him, we know it is her gain, and she has done her work. No one who could see the other dear children and hear them talk, would doubt it. They say, "Now we know there is a Heaven, for Alice saw it; never will we be afraid to die." And some long for death in such a way that we feel called upon to teach them very thoroughly that they must be willing to wait, and bear the burden and heat of the day, if God so wills it.

One dear little child from the Sunday-school died of cholera a few weeks ago. She was only four years old, a nervous, restless little creature. When in her class, I sometimes saw her roll over asleep. I used to feel a sense of relief, for I thought Kristo will be quiet for a time. Just before she died, her mother said, "Don't you want to stay with me?" She shook her head. Her old nurse, one that she had loved even better than her mother, said also, "Oh, Kristo, you will stay with me?" But she again shook her head. "Where will you go?" She raised her eyes towards Heaven. One of her relatives told us of this, saying how strange it was. But dear little Kristo had sung of the Beautiful Land, and her simple faith took it in. Truly, of such is the Kingdom of Heaven, and our labor is not in vain in the Lord.

G. WARD.

Mrs. PRUYN writes to Mrs. Robert Townsend, of Syracuse, N. Y.: "The money sent for the support of Fannie, from the Clifton Springs Band, and the contribution for Sake, are received, with many thanks to the kind donors. They are both as sweet and hopeful objects of care and interest as could be desired. Fannie is a sturdy, healthy, and independent little body, not showing so much intellectual character as some of the little ones do, but laying the foundation for a robust constitution, and acquiring habits that will make her an active, useful woman. We think her very promising, as she always tries to do her best. We do not consider it well to force the mental development of such young children, and are quite satisfied if we see that the first principles of the religion of Jesus are taking root in their young minds. This is surely the case with this dear child, and I need not ask that the 'Bands' will pray for her in faith, that God will make her a blessing in the future."

WE welcome warmly the Mission Bands recently formed as auxiliaries of our Society, all representing earnest workers for the cause of foreign missions. The "Dorinda" Band, in Franklin, Ky., formed last October, has organized very fully under the superintendence of an effective corps of ladies. At its formation we hear that, "The services were conducted by Rev. Dr. Berry, who, with a brief and touching narrative, brought the assemblage to tears; closing with an earnest prayer that this small beginning might broaden and strengthen daily, and that the hearts of the people may soften in favor of this work."

To this prayer we earnestly say, "Amen."

NEW LIFE MEMBERS.

Miss Julia Walker, by Mission Band "Cheerful Workers," Piscataway, N. J.
 Miss Ella Henderson, by Mission Band "Cheerful Workers," Piscataway, N. J.
 Miss Martha Farnham, by Mission Band "Prairie Gleaners," Galesburgh, Ill.
 Miss Ella R. McGlashan, by Miss Sarah Oliphant, Lewiston, N. Y.
 Mrs. Horace Webster, Brooklyn, L. I.
 Master Frank Carriel, Jacksonville, Ill.
 Mrs. Samuel Baldwin, Newark, N. J.
 Mrs. Catharine S. Crosby, by herself and sister, Danbury, Conn.

NEW MISSION BANDS.

"Dorinda" Mission Band, Franklin, Simpson Co, Kentucky—Superintendent, Mrs. J. M. Goodwin. Secretary, Mrs. Fannie E. Suddarth. Treasurer, Mrs. A. Foster. Collector Mrs. G. W. Duncan.
 "Disciples of Christ," 1st Ref. Epis. Ch., New York, in charge of Miss F. Sabine.
 "Ruth Brank," Miss. Bd. St. Louis, Mo.
 "Western Star" Band, St. Louis, Mo.
 "Free Will Offering" Band, Centre Moriches, L. I., in care of Miss Addie Terry.
 "General Cary H. Fry" Memorial Band, Louisville, Ky., per Mrs. Robert Montgomery.

MISSION BOXES.

We acknowledge, with pleasure, the following boxes for India:

A box prepared by a class of little girls, under direction of Mary Johnstone, Danville, Kentucky.

Also a box for "Maria McIlvaine," from Miss Clement's school, Germantown, Pa.

Also a box from "Daisy Chain" Mission Band, of the Church of the Pilgrims, Brooklyn.

Also a box for "Fannie," from Mission Band "The Little Gleaners," per Mrs. F. B. Savage, Albany, N. Y.

Also, for Japan, a box from Louisville Auxiliary, prepared in part by Mrs. Peebles, Pewee; Mrs. Brown, Springfield; Mrs. Riley and Mrs. W. M. Campbell, Louisville.

Also six dozen large undressed dolls, from Mr. T. C. Doremus, New York.

Also box from St. Peter's Church, Brooklyn, containing fifteen dresses and sacks, seventeen under garments, and a large quantity of fancy articles.

RECEIPTS of the Woman's Union Missionary Society, from October 1st to December 1st, 1874.

Branch Societies & Mission Bands.**CONNECTICUT.**

Guilford, "Lily" Mission Band, per
 Miss Sarah Brown.....\$20 00
 Norwalk, "May Flower" Mission
 Band, Miss Hannah Carpenter,
 Treas..... 20 00
 \$40 00

NEW YORK.

Albany, Albany Branch, Mrs. F.
 Townsend, Treas. (See items be-
 low).....433 22
 Brooklyn, "Zenana" Mission Band
 of St. Peter's Church, Mrs. H. G.

Nichols, Treas. Rec'd through
 Mr. James M. Brown, Treas. of
 For. Com. of Episcopal Miss.:
 Rev. and Mrs. J. A. Paddock, D.
 D., 10, Mrs. Burrongs, 1, Mrs.
 Pettit, 1, Mrs. H. Hayner, 12, Mrs.
 Ambler, 1, 0, Mrs. T. W. Parker,
 1, Mrs. James, 1.50, Mrs. H. G.
 Nichols, 3, Mr. H. G. Nichols, 5,
 Mr. J. W. Nichols, 5, Miss Berard, 5,
 Miss Winchell, 2, Miss Deuroche,
 1, Miss Fowler, 4, Miss Water-
 bury, 5, Miss Ball, 2.75, Miss
 Winslow, 10, Mrs. G. S. Stagg, 3,
 Mrs. J. T. Walker, 4, Mrs. E. V.
 Goodwin, 10, Mrs. A. Hallett, 5,
 Mrs. H. A. Clark, 5, Mrs. Turner,
 1, Mrs. G. W. Wickes, 4, Mrs. J.
 C. Connell, 5, a friend, 25c.....135 00
 "Scudder Memorial" Band, pro-

ceeds of Tableaux, Miss C. E. Chapin, Treas.	235 00
Bethany Chapel S. S., for Bible Reader, "Poornoo."	80 00
"Ladies Zenana Band" of Puritan Cong. Ch., per Richard P. Clark, Esq., to constitute Mrs. LOUISA M. EVEREST L. M.	50 00
Canandaigua, "Alice Band," per Miss Kittie M. Antes, for support of "Allie Antes," in Smyrna.	100 00
Flushing, L. I. "The Youth's Mission Band" of Dutch Reformed Church, Miss Agnes Northup, Pres., Miss M. Dupuy, Sec., Miss M. Coughlin, Treas., per Miss Brittan	104 39
Irrington, "Irrington Band," per Mrs. J. F. Terry.	300 00
New York, "United Effort," per Mrs. R. W. Hurlbut.	5 00
A friend, for Zenana Widows.	2 00
"Olivet Helping Hands," per Mrs. M. K. Jesup.	18 00
Rome, Rome Aux., for support of Miss Chase, Miss M. Armstrong, Treas.	300 00
	<u>\$1,812 61</u>

NEW JERSEY.

Elizabeth, Elizabeth Branch, Mrs. E. K. Pardee, Treas., for L. M. of Miss ANNIE M. V. DAVENPORT, of which \$25 is a legacy from Miss S. E. Davenport, for that purpose.	46 75
Hackensack, "Chase Band," quarterly collection for general work in India, per Mrs. Williams.	35 79
Metuchin, Metuchin Aux., Mrs. H. A. Bartlett, Treas.	13 35
Newark, Newark Aux., Mrs. Dr. E. D. G. Smith, Treas., viz.: Calvary Church, by Mrs. Dorrance, towards the support of Addie B. Condict, 25, by Miss Sarah Wallace, "Little Leaf Blades" Mission Band, of Sussex Avenue Miss. Inf. School, 25, by Miss Sarah Wallace, Miss Thompson, 3, Mrs. R. H. Allen, 3.50, Miss Strong, 1, Mrs. Lyttle, 1, Mrs. Pennington Whitehead, 2, Miss S. Wallace, 3, other sources, 6.50.	70 00
New Brunswick, New Brunswick Aux., Miss Mary A. Campbell, Treas. (See items in Annual Report).	333 26
Orange, "Brick Church Sabbath School," for support of "Mary Dwight," in Calcutta, 50 gold, premium 5.94.	55 94
Piscataway, Piscataway Aux., Miss M. A. Letson, Treas. "Judson Band," annual collection. 91, "Cheerful Workers," 100, to constitute Miss SADIE DUNHAM, Mrs. SARAH CORSAIR, Miss JULIA WALKER, and Miss ELLA HENDERSON, L. M.'s.	191 00

\$746 09

ILLINOIS.

Chicago, Chicago Branch, per Mrs. Avery. (see items below)	363 02
Galesburg, "Joteringun Band," per Mrs. E. Ward, for Miss Ward's work, 31, for "Widow's Home," 7.50.	38 50
"Prairie Gleaners," to constitute Miss MARTHA FARNHAM L. M., Miss Belle Comstock, Treas., for India.	50 00
Griggsville, "Wm. Starr Memo." Band, Mrs. E. M. Carnahan, Treas.	20 00
Griggsville Aux., Mrs. J. A. Rider, Sec., for Mrs. Lord, Ningpo, China.	34 00
	<u>\$505 52</u>

MISSOURI.

St. Louis, St. Louis Aux., Mrs. Jane E. Lewis, Treas., of which from "Ruth Brank" Band, for support of teacher, 60, Mrs. C. S. Barbour, coll. for support of teacher, 60, Mrs. W. H. Benton and Mrs. Geo. Drake, 60, "The Western Star" Band, for support of widow, 20..	\$200 00
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CALIFORNIA.

Brooklyn, "Tolman Band," of Mills' Seminary, for support of "Shei," Japan.	\$60 00
Total from Branch Societies and Mission Bands.	<u>\$3,364 22</u>

Other Contributions.

MASSACHUSETTS.

Amherst, Mrs. L. P. Hickok, of which from Mrs. H. W. Parker, 5.	40 00
Dedham, Mrs. H. Chickering, for B. Reader, in India.	60 00
Dorchester, Mrs. Walter Baker, 25, Mrs. C. A. Means, 5, Mrs. E. Torrey, 5, per Mrs. C. A. Means, for "Widow's Home."	35 00
	<u>\$135 00</u>

CONNECTICUT.

Farmington, Pupils of Miss Porter's school, per Miss Sarah Porter.	100 00
"Heart's Content," Milford, Collected by Miss Julia Mills.	46 00
New Haven, Mrs. E. C. Read, per Mrs. James Williamson, New York.	50 00
Added to collection, per Miss Brittan.	25 00
Additional, on account of Tableaux.	12 50
Miss Tucker, 5, Miss Shipman, 2, for "Widows' Home."	7 00

\$240 05

NEW YORK.

Brooklyn, Mrs. H. WEBSTER, to constitute herself L. M.	50 00
Miss S. L. Waterbury	5 00
Ithaca, Ladies of Ithaca, per Miss J. L. Hardy, for Miss Ward's salary, from Episcopal Church, through S. B. Turner, 138. Presbyterian Church, through Miss H. A. Williams, 31.	169 00
New York, Miss J. Abeel, coll.	15 00
Mrs. H. A. Pond, for Miss Brittan's work.	100 00
A friend, per Miss Brittan, in gold, 2 50	2 50
Miss S. B. Hills' subs. for 1874.	10 00
Proceeds of Fair held at Republican Hall, Nov. 10th, 11th, and 12th, Mrs. Henry Johnson, Treas., of which 900 for Widows' Home, (see items below).	1,759 00
Additional receipts from Fair, Mrs. White, Brooklyn, 1.50, Mrs. Dodge, 28.00.	29 50
Miss M. J. Gelston, per Mrs. Church	20 00
Mrs. Hannah Ireland	100 00
Mrs. W. G. Lyon, coll'r, viz., Mrs. G. W. Lane, 10, Mrs. Joseph Thomson, 1, Mrs. Elizabeth Vandenberg, 1, Mrs. Eva Pike, 1, Miss M. L. Doake, 2, Miss K. H. Myers, 1, Miss E. Vanderbergh, 1, Mrs. W. G. Lyon, 5, A Friend, 10, A Friend, for Miss Brittan, 1.	33 00
Seventh Ave. Inf. Class. "Penny Helpers," per Mrs. Lyon, for Miss Brittan's work.	5 00
Miss Laura Boorman	50 00
Miss Annie Boorman	50 00
Mrs. C. L. Spencer, per Miss Brittan	100 00
Miss M. J. Valentine	20 00
Mrs. Henry Treadwell	3 00
Miss S. D. Doremus, sub'r.	20 00
Contents of Children's mite-box, per Mrs. M. K. Jesup, for work in India	2 50
Mrs. A. Spies, per Mrs. T. C. Doremus	5 00
Miss J. Edwina Smith	5 00
Owego, Mrs. T. Frelinghuysen, for work in India	10 00
Plattsburg, Moss K. Platt, Esq., for "Widows' Home."	50 00
Tarrytown, From friends in Tarrytown, through Miss Brittan, for Miss Woodward, a personal gift.	30 00
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	\$2,643 70

NEW JERSEY.

Bergen Point, Six little girls, for India	4 14
Bridgeton, Miss Julia F. Nichols, coll'r, Mr. R. C. Nichols, 10, Mrs. R. C. Nichols, 5, Miss Hamilton, from France, 2, Miss J. F. Nichols, 10.	27 00
Hackensack, Dr. and Mrs. Romeyn, per Mrs. Williams, for India.	10 00

Newark, Sarah Goodman, through Mrs. E. F. Dorrance, for "Emma," the girl who gave her all.	2 00
Orange, Mrs. Walter Tompkins, for "Widows' Home," per Mrs. H. Hale, (also, for same object, from Mrs. Candler, 5, given to Miss Brittan)	10 00
Orange Valley, Mr. R. O. Crommelin, proceeds of tableaux.	200 55
Orange Valley Sabbath School, for India, per Miss Howell.	80 66
Paterson, Mrs. H. V. Butler.	2 00
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	\$336 35

PENNSYLVANIA.

Germanatown, Mrs. Field, 5, Miss E. Duleth, 5, Mrs. Clement, 4.84, Miss E. Clement, 2	\$16 84
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MARYLAND.

Redland, Mrs. Walter M. Talbot, of which from Mrs. D. Griffith, 1, Miss S. A. Desellum, 1.	\$3 00
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ILLINOIS.

Galesburg, A few friends, per Rev. H. F. Huntingdon, for India	\$4 25
Jacksonville, Mrs. E. Lambert, 5, Mrs. D. Kirby, 1, Mrs. E. C. Duncan, 1, Mrs. E. C. Lord, 3, to complete L. M'p of MASTER FRANK CARRIEL	10 00
Rockford, Mrs. Ralph Emerson, for "Widows' Home," 50, for personal gifts to Miss Brittan, Miss Seelye, and Miss Lathrop, 50, through Miss Brittan.	100 00
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	\$114 25

WISCONSIN.

Two Rivers, Ref. Ch. Mission, through Rev. C. W. Wilson.	\$2 00
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CALIFORNIA.

South Vallejo, Mrs. A. D. Wilder.	\$20 00
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Subscriptions for Missionary Link.

Mrs. Jacob Le Roy, 3, Mrs. Z. S. Ely, 5.04, Mrs. H. J. Van Lennep, 8.50, Mrs. W. G. Lyon, 2.50, Mrs. Williams, 2, Mrs. Barber, 3, Mrs. Neff, 12.30, Mrs. Clancy, 2.50, Mrs. Rush-ton, 6.80, St. Louis Aux., 4.50, Miss Platt, 4.42. Smaller sub-scriptions, 27.28.	\$31 84
Sales of Kardoo, Am. Tract Soc., 9, Miss Lamson, 5.20.	14 20
Sale of old books.	17 10
Premium on gold.	2 62
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	\$115 76
Total other contributions.	\$3,364 22
Total Br. Soc. and Mis. Bands.	3,627 40
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Total from Oct. 1 to Dec. 1.	\$6,991 62

Donations for the Fair held by Band "Little Widows of Calcutta," under Mrs. H. L. Southmayd, for Miss Brittan's mission work, were received from the following sources:

Bangor, Me.; St. Albans, Vt., Dorchester, Mass., Miss H. E. Folsom; Boston Highlands, Miss R. Rogers; Fairfield, Conn., Band "Star of Bethlehem"; Guilford, per Miss Brown; Hartford, per Mrs. S. S. Ward; New London, Miss M. G. Brainard; New Haven, per Miss Rice and Miss Hall; South Norwalk, "Calcutta Band"; Southport, per Mrs. Charles Rockwell; Albany, N. Y., Miss Douw and friends; Brooklyn, Bands of Dr. Budington's Church; "Light-bearers," Dr. Storrs' Church; "Scudder Band," The Candy Table in part; Mrs. Trowbridge's S. S. Class of Christ Church; Flushing, "Youths' Mission Band"; New York, Miss Brittan, her own handiwork, and gifts from friends; Miss Haines, Miss Mathews, Miss Halsted, Miss Carpenter, Mrs. Williamson, Miss Sabine, Mrs. S. C. Southmayd, and many other friends; "Rogers' Band," The Flower Booth, Dolls from Mrs. Stokes and Mr. Doremus; Plattsburgh, Tarrytown, Yonkers, Miss Randolph; Washington Heights, Mrs. West; Bridgeport, N. J., Miss Nichols; Cranford, "Cranford Band;" Hackensack, Mrs. Williams; Morristown, Miss Herrick; Orange Valley (N. J.), "The Post-Office;" Trenton, Miss Stephenson; Philadelphia, Mrs. Clark-son; Wilmington, Del., Mrs. R. P.

Johnson; Louisville, Ky., "Young Ladies' Working Soc. of Chestnut street Presbyterian Church," per Mrs. J. A. Miller; a silk quilt from Mrs. M. B. Anderson; Springfield, Ky., (Chicago, Ill., Mrs. Avery; Galesburg, Ill., Rockford, Ill., "Forest City Band."

For Refreshment Table.

Mrs. Barnum, of Barnum's Hotel; Mrs. Dodge, Miss Robinson, Mr. Park, and other friends. Sixty loaves of cake, per Mrs. S. S. Ward, of Hartford. "Old Folks' Concert," and tableaux, Miss Hurst and Miss Fithian.

Donations in Money.

Band "L. W. C.," per Mrs. H. L. Southmayd, proceeds of former Fair.....\$194 67
Per Mrs. Chas. Rockwell, of Southport, Ct.: Mrs. Charles Perry, 20, Mrs. F. F. Perry, 5, Mrs. H. Bulkley, 5, Miss M. Wakeman, 25, Miss Frances Wakeman, 25..... 80 00
Mrs. W. Huntington, Middletown, Conn..... 5 00
Mrs. E. Trowbridge, N. Y..... 5 00
Mr. W. G. Dominick..... 5 00
Friends in New Haven..... 10 00
Mr. James Brown, N. Y..... 25 00
Mrs. Abbott, Trenton, N. J..... 4 00
Mrs. Hunt, Trenton, N. J..... 1 00
Our space is too limited to admit many other generous gifts, and some donors are unknown.

RECEIPTS of Albany Branch for October and November, 1874.

Hamilton Union Mission Band, of Guilderland, N. Y., by Miss E. D. Nott, Treas.....\$20 00
Mrs. R. W. Clark, being her annual collection for Mrs. Pruy's "Home," in Japan.....401 72
Mrs. Charles Fenton, of Chatham Centre, for the partial support of "Ruth," in Miss Douw's "Home," in China..... 10 00
Mrs. Frederick Townsend, being her annual subscription..... 20 00
Mrs. Howard Townsend, being her annual subscription..... 50 00
Miss Sophia Adams, for "Links,".... 1 00

Mrs. S. B. Woolworth, for "Links," 50
Mrs. Maurice E. Viele, for Mission Band "Cross-Bearers,"..... 20 00
Mrs. R. H. Pruyn, and Miss Lansing, for "Helen Lansing Pruyn," in Miss Douw's "Home," China.... 50 00
Mrs. A. Van Santvoord, for the "Lilia" Band, in Memoriam..... 20 00

\$593 22

Of which \$110 elsewhere acknowledged.

MRS. FREDERICK TOWNSEND, Treas.
Nov. 27th, 1874.

RECEIPTS of Chicago Branch for October and November, 1874.

Mrs. Buckingham, for support of Martha and Lucy, in Teng-chow, China, 100, for Bible-reader in Calcutta, 50.....	\$150 00	the ladies of Ref. Ch. for Japan work.....	20 00
Mrs. A. B. Wilson.....	2 25	Mrs. E. Hunt.....	3 00
Mrs. A. M. McBeane.....	1 00	Mrs. W. H. Brown.....	5 00
From Wankegan, Miss Annie Sotham, coll'r, viz.: Mrs. E. S. Prescott, 5, Mary Prescott, 50c., Philip Prescott, 1, Chas. H. Vandyne, 3, Mrs. Darling, 50c., Mrs. O. H. Whitney, 1, Miss Susie Hills, 50c., Mrs. Wm. A. Green, 50c., Mrs. M. B. Dodge, 1, Mrs. C. R. Steele, 5, B. Steele, 1, C. G. Breed, 1, Miss Burton, 1, Mrs. E. D. Besley, 1, Mrs. W. B. Besley, 1, Mrs. Wm. Besley, 1, Mrs. Robert Douglass, 1, Mrs. A. W. Windrate, 1, Mrs. R. D. Croker, 1, Mrs. O. H. Heath, 1, Miss B. Cleaver, 1, Mrs. M. A. Steel, 1, Mrs. Wm. Dodge, 1, Mrs. Wm. Dodge, Jr., 1, Miss Hilbourn, 50c., Mrs. Toby, 50c., Annie Sotham, 50c., Mrs. Rogers, 50c., Mrs. S. Clement, 1, Mrs. Spencer, 1, Cash, 2.74, all for Miss Brittan's work.....	38 75	Collection at meeting addressed by Mrs. Van Lennep.....	55 00
Link subscriptions.....	4 50	Mrs. Merrill.....	1 00
Mrs. Cooley, per Mrs. Stager.....	10 00	Mrs. M. A. Farwell.....	20 00
Mrs. E. Foote, 5, Mrs. Payne, 2, Mrs. F. Smith, 50c., per Miss Crumbaugh.....	7 50	Mrs. H. M. Humphrey, Coll.....	15 00
Mrs. P. R. Westfall's collection from		Sale of Kardoos.....	2 50
		Links and postage.....	1 25
		Cash contributed to aid fund for New York Fair, for Widows' Home.....	25 50
		Collection at meeting, Nov. 19.....	8 50
		Birthday gift from a young lady, for Doodoo, a Smyrna orphan.....	10 00
		Gift of a mother, on her little daughter's birthday, for same.....	10 00
		Mrs. Forrester, for same.....	20 00
			<hr/>
			\$415 75
		Paid to Mrs. Van Lennep for Smyrna orphan.....	\$45 50
		Expended for articles sent in box for Fair, and cartage.....	3 50
		Postage on Links.....	0 73
			<hr/>
			\$52 73
			<hr/>
			\$363 02
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			MRS. O. F. AVERY, Treas.

RECEIPTS of the Philadelphia Branch from Oct. 1st to Dec. 1st, 1874

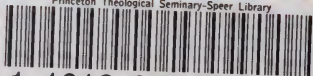
Through Mrs. I. S. Williams: Miss Ida Boswell, 1, Mrs. Wilmer, 5, Miss Troutman, 22, Miss Francis, 2, Miss B. Mason, 1, Miss R. Stroud for "Link," 50c., Mrs. L. D. Vail, do. 50c., Mrs. G. D. Stroud, do. 50c., Mrs. Adair, do. 1, Miss M. Williams, do. 50c., Cash, 1, Mrs. A. L. Lowry, for the education of a child, under Miss Brittan, 50.....	\$35 00	ble, subs. for 1874, 20.....	45 00
Through Mrs. D. Haddock, Jr.: Mrs. D. Haddock, 10, Mrs. A. Mander-son, 3, "Link," 2.....	15 00	Net receipts from "Representations of Life in India,".....	529 28
Through Miss A. M. Kennard: Miss Carrie M. Loud, Georgia City, Mo. 5 00	5 00	Through Miss M. A. Longstreth: Mary J. Coburn, for Calcutta, 5, do. for "Link," 50c., M. A. Longstreth's pupils, for Kardoos, 6, B. T. Longstreth, for Calcutta, 5, Sarah M. Taylor, do. 5, Emma W. Hays, do. and for "Link," 5.50, Mrs. Meredith Bailey, for "Link," 1.....	28 00
Through Mrs. Matlack: Little Edith's Miss. box, Mrs. Ed. P. Lescure, St. Andrew's Ch., W. Phil., 5, "Kardoo," 75c., "Link" and postage, 1.25.....	7 00	West Chester Auxiliary: To make Mrs. H. S. Dickson a Life Member, Episcopal Ch., 50, Presbyterian Ch., 15, Baptist Ch., 9, Methodist Ch., 4, Mrs. Lewis, 15, Mrs. Farley, 10, for "Links," 3.....	106 00
Through Mrs. Charles B. Keen: Sunday School of 1st Baptist Ch., W. Phil., 25.....	25 00	Through Miss E. M. Grant: Mrs. John Blakely, for "Link" and postage.....	56
Through Mrs. A. F. Lex: Miss H. S. Biddle, subs. for 1875, 10, Miss H. A. Dillaye, do. 20, Miss Bonney, do. 20.....	50 00	Through Mrs. E. A. Pierce: "Scudder Band," 1st Dutch Reformed Ch., in gold, 20, premium on gold, 2.....	22 00
Through Miss Anable: Miss C. Shelden, for pupil in Mrs. Bennett's School, Rangoon, 25, Miss Ana-		Mrs. T. L. Jewett, an. subs.....	20 00
		From General Soc. New York, for printing Annual Report.....	192 68
			<hr/>
			\$1,180 52
			<hr/>
			MRS. CHAS. B. KEEN, Treas.

Correction in November Link. "Centre Moriches," N. J., should have read Moriches, L. I

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